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The Alpha and Omega of Cancer

In the Words given for this sign, the Word of the soul indicates the objective of the Cancer experience and the purpose for which incarnation has been taken: "I build a lighted house and therein dwell." The temporary method of the personality is also clearly given when we are told that the Word proclaimed by the soul as it takes incarnation is: "Let isolation be the rule and yet — the crowd exists."

This sign can carry deep meaning to all. You are in process of incarnation; you are following your chosen way. Is the house you are building yet lit? Is it a lighted house? or is it a dark prison? If it is a lighted house, you will attract to its light and warmth all who are around you and the magnetic pull of your soul, whose nature is light and love, will save many. If you are still an isolated soul, you will have to pass through the horrors of a more complete isolation and loneliness, treading alone the dark way of the soul. Yet this isolation, this loneliness and this separation in the dark night are all part of the Great Illusion. It is, however, an illusion into which the whole of humanity is now precipitated in preparation for unity, freedom and release. Some are lost in the illusion and know not what is reality and truth. Others walk free in the world of illusion for the purposes of saving and lifting their brothers, and if you cannot do this, you will have to learn so to walk.

*The Tibetan
Esoteric Astrology.*

The Labours of Hercules

By

Labour IV. The Capture of the Doe or Hind

Alice A. Bailey

Cancer, (June 21st-July 21st)

The Myth

The great Presiding One, Who sits within the Council Chamber of the Lord, spoke to the Teacher, standing by his side: "Where is the son of man who is the Son of God? How fares he? How is he tested and with what service is he now engaged?"

The Teacher said, casting his eye upon the son of man who is a Son of God: "Naught at this time, O great Presiding One. The third great test provided much of teaching sustenance to a learner such as he. He ponders and reflects."

"Provide a test which will evoke his wisest choice. Send him to labour in a field wherein he must decide which voice of all the many voices will arouse the obedience of his heart. Provide likewise a test of great simplicity upon the outer plane, and yet a test which will awaken, on the inner side of life, the fullness of his wisdom and the rightness of his power to choose. Let him proceed with the fourth test."

* 59. *

Before the fourth great Gate stood Hercules — a son of man and yet a Son of God. At first was silence deep. He uttered not a word or made a sound. Beyond the gate the landscape stretched in contours fair and on the far horizon stood the Temple of the Lord, the shrine of the Sun-God, the gleaming battlements. Upon a hill nearby there stood a slender fawn. And Hercules, who is a son of man and yet a Son of God both watched and listened and, listening, heard a voice. The voice came out from that bright circle of the moon which is the home of Artemis. And Artemis, the fair, spoke words of warning to the son of man.

"The doe is mine, so touch it not," she said. "For ages long I nurtured it and tended it when young. The doe is mine and mine it must remain."

Then into view Diana sprang, the Huntress of the Heavens, the daughter of the sun*. Leaping on sandalled feet towards the doe, she likewise claimed possession.

"Not so," she said, "Artemis, fairest maid; the doe is mine and mine it must remain. Too young until today, it now can be of use. The golden antlered hind is mine, not yours, and mine it shall remain."

Hercules, standing between the pillars of the Gate, listened and heard the quarrel, and wondered much as the two maidens strove for possession of the doe.

Another voice fell on his ear, and with commanding accents said: "The doe belongs to neither maid, O Hercules, but to the God whose shrine you see on yonder distant mount. Go rescue it and bear it to the safety of the shrine, and leave it there. A simple thing to do, O son of man, yet (and ponder well my words) being a Son of God, you thus can seek and hold the doe. Go forth."

* * *

Through the fourth Gate sprang Hercules, leaving behind all weapons, his bow and sheath of arrows. Likewise he left the many gifts received and cumbered not himself in the swift chase which lay ahead. And from a distance the quarrelling maidens watched. Artemis the fair, bending from out the moon and Diana, beauteous huntress of the woods of God, followed the movements of the doe and when due cause arose, they each deluded Hercules seeking to foil his efforts. He chased the doe from point to point, and each with subtlety deceived him. And this they did, time and again.

Thus for the length of a full year, the son of man who is a Son of God followed the doe from place to place, catching swift glimpses of its form, only to find that in the fastness of the deep woods it had been lost. From hill to hill and wood to wood, he hunted it until close to a quiet pool, full length upon the untrampled grass, he saw it sleeping, wearied with its flight.

With quiet step and out-stretched hand and steadfast eye, he shot an arrow towards the doe and in its foot he wounded it. Exciting all the will of which he was possessed, he nearer drew and yet the doe moved not. Thus he drew close, and clasped the doe within his arms, close to his heart. And Artemis and fair Diana both looked on.

*See Editorial p. 142.

"The search is o'er," he chanted loud; "into the northern darkness, I was led and found no doe. Into the deep dark woods, I fought my way, but found no doe; and over dreary plains and arid wilderness and deserts wild, I struggled towards the doe, yet found it not. At each point reached, the maidens turned my steps but still I did persist and now the doe is mine! the doe is mine!"

"Not so, O Hercules," came to his ears the voice of one who stands close to the great Presiding One within the Council Chamber of the Lord. "The doe belongs not to a son of man, e'en though a Son of God. Carry the doe to yonder distant shrine, where dwell the sons of God and leave it there with them."

"Why so, O Teacher wise? The doe is mine — mine by long search and travel, and mine likewise because I hold the doe close to my heart."

"And are you not a Son of God, although a son of man? And is the shrine not also your abode? And share you not the life of all who dwell therein? Bear to the shrine of God the sacred doe, and leave it there, O Son of God."

* * *

Then to the holy shrine of Mykenia, Hercules bore the doe, carrying it to the centre of the Holy Place and there he laid it down. And as he laid it down before the Lord, he noted on its foot the wound, made by an arrow from the bow he had possessed and used. The doe was his by right of search. The doe was his by right of skill and the prowess of his arm. "The doe is therefore doubly mine," he said.

But Artemis, standing within the outer court of that most Holy Place heard his loud cry of victory and said "Not so. The doe is mine and always has been mine. I saw its form, reflected in the water; I heard its feet upon the ways of earth; I know the doe is mine, for every form is mine."

The Sun-God spoke, from out the Holy Place. "The doe is mine, not yours, O Artemis! Its spirit rests with me from all eternity, here in the centre of the Holy Shrine. You may not enter here, O Artemis, but know I speak the truth. Diana, that fair huntress of the Lord, may enter for a moment and tell you what she sees."

Into the shrine for one brief moment passed the huntress of the Lord and saw the form of that which was the doe, lying before the altar, seeming dead. And in distress she said: "But if its spirit rests with thee, O great Apollo, noble Son of God, then know the doe is dead. The doe is slain by the man who is a son of man, e'en though a Son of God. Why may he pass within the shrine and we await the doe out here?"

"Because he bore the doe within his arms, close to his heart, and in the Holy Place the doe finds rest, and so does man. All men are mine. The doe is likewise mine, not yours nor man's but mine."

* * *

And Hercules, returning from the test, passed through the Gate again and found his way, back to the teacher of his life.

"I have fulfilled the task, set by the great Presiding One. Simple it was, except for length of time and weariness of search. I listened not to those who made their claim, nor faltered on the Way. The doe is in the Holy Place, close to the heart of God — and likewise — in the hour of need, close to my heart also."

"Go look again, O Hercules, my son, between the pillars of the Gate." And Hercules obeyed. Beyond the gate, the landscape stretched in contours fair and on the far horizon stood the Temple of the Lord, the shrine of the Sun-God, with glistening battlements, whilst on a nearby hill there stood a slender fawn.

"Did I perform the test, O Teacher wise? The fawn is back onto the hill where I earlier saw it stand?"

And from the Council Chamber of the Lord, where sits the great Presiding One, there came a voice: "Again and yet again must all the sons of men, who are the Sons of God seek for the golden antlered fawn and bear it to the Holy Place — again and yet again."

Then said the Teacher to the son of man who is a Son of God: "Labour the fourth is over, and from the nature of the test and from the nature of the doe, frequent must be the search. Forget this not but ponder on the lesson learnt."

The Tibetan

Synthesis of the Signs

Cancer is the last of what we might call the four preparatory signs, whether we are considering the involution of the soul in matter, or the evolution of the aspirant as he struggles out of the human into the spiritual kingdom. Being equipped with the faculty of mind, in Aries, and with desire, in Taurus, and having arrived at the realisation of his essential duality, Gemini, the incarnating human being enters, through birth in Cancer, into the human kingdom.

62-Cancer is a mass sign, and the influences which pour from it are held by many esotericists to bring about the formation of the human family, of the race, the nation, and the family unit. Where the aspirant is concerned, the story is somewhat different, for in these four signs, he prepares his equipment and learns to utilise it. In Aries, he grips his mind and seeks to bend it to his need, learning mental control. In Taurus, "the mother of illumination", he receives his first flash of that spiritual light which will grow increasingly more brilliant as he nears his goal. In Gemini, he not only appreciates the two aspects of his nature, but the immortal aspect begins to increase at the expense of the mortal.

Now, in Cancer, he gets his first touch of that more universal sense which is the higher aspect of the mass consciousness. Equipped, therefore, with a controlled mind, a capacity to register illumination, an ability to contact his immortal aspect and intuitively to recognise the kingdom of spirit, he is ready now for the Greater Work.

In the next four signs, which we might regard as the signs of physical plane struggle for achievement, we have portrayed for us the tremendous battle through the medium of which the Self-conscious individual, emerging out of the mass in Cancer, knows himself to be the individual in Leo, the potential Christ in Virgo, the aspirant endeavouring to balance the pairs of opposites in Libra, and the one who overcomes illusion, in Scorpio. These are the four signs of crisis and of stupendous endeavour. In them all the illumination, intuition and soul power of which Hercules, the aspirant, is capable, are utilised to the uttermost. These have their reflection too on the involutionary arc, and a similar sequence of unfoldment can be traced. The soul achieves individuality in Leo, becomes the nurturer of ideas and of potential capacities in Virgo, swings violently from one extreme to the other in Libra, and is subjected to the disciplining effect of the world of illusion and form in Scorpio.

In the final four signs, we have the signs of achievement. The aspirant has worked out of the world of glamour and of form and in his consciousness is free from their limitations. Now he can be the Archer in Sagittarius, going straight for his goal; now he can be the Goat in Capricorn, scaling the Mount of Initiation; now he can be the World Worker in Aquarius, and the World Saviour in Pisces! Thus he can sum up in himself all the gains of the preparatory period and of the fiercely fought battles in the four signs of strenuous activity and in these four final signs demonstrate the gains achieved and the powers developed.

This brief summation of the signs, as they affect Hercules, will serve to give some idea of the wonderful synthesis of the picture, and of the steady progression and of the controlled unfolding of the various forces which play their subtle parts in bringing about the changes in the life of man.

Three words summarise the objective self-awareness or the conscious aspect of the evolving human being: instinct, intellect, intuition. The sign which we are now studying is predominantly the sign of instinct; but the sublimation of instinct is the intuition. In the same way as matter has to be lifted up into heaven, so instinct has to be likewise lifted up, and when it has been thus transcended and transmuted, it manifests as intuition [symbolised by the doe]. The intermediate stage is that of the intellect. The great need of Hercules now is to develop his intuition and to become familiar with that subconscious, instantaneous recognition of truth and Reality which is the high prerogative and potent factor in the life of a liberated Son of God.

Meaning of the Story

Eurystheus, therefore, sent Hercules to capture the Golden Horned Keryneian Doe or Hind. The word "hind" comes from an old Gothic word, meaning "that which must be seized"; in other words, that which is elusive and difficult to secure. This doe was sacred to Artemis, the Goddess of the Moon, but Diana, the Huntress of the Heavens, "the daughter of the Sun", also claimed it and there was a quarrel as to ownership. Hercules accepted the charge of Eurystheus and set out to capture the gentle hind. He was a whole year hunting it, going from one forest to another, just catching sight of it and then again losing it. Month after month went by, and he never could catch and hold it. Success at last crowned his efforts and he seized the doe, flung it over his shoulder, "held it close to his heart", and carried it to the sacred

temple at Mykenae, where he laid it down before the altar, in the Holy Place. Then he stood back, pleased with his success.

This is one of the shortest of the stories but though we are told very little, this labour when considered thoughtfully is one of profound and outstanding interest and the lesson it holds is of deep import. There is no success for the aspirant until he has transmuted instinct into intuition, nor is there right use of the intellect until the intuition is brought into play interpreting and extending the intellect and bringing realisation. Then instinct is subordinated to both.

Qualities of the Sign

Cancer, is called the Crab and the Greeks tell us that it was the Crab that was sent by Hera to bite the foot of Hercules. [Again we meet this symbol in the vulnerable "heel of Achilles".] This is an interesting way of expressing the liabilities of the incarnation process and of illustrating the handicaps which beset the soul as it travels along the path of evolution. It symbolises the limitations of all physical incarnation, for Cancer is one of the two great gates of the Zodiac. It is the gate into the world of forms, into physical incarnation, and the sign wherein the duality of form and of soul is unified in the physical body. 64.

The opposite sign to Cancer is Capricorn, and these two constitute the two gates,—one being the gate into form life, and the other into spiritual life; one opening the door into the mass form of the human family, and the other into the universal state of consciousness, which is the kingdom of spirit. One marks the beginning of human experience on the physical plane, the other marks its climax. One signifies potentiality, and the other consummation.

We are told that Christ gave to St. Peter the keys of Heaven and Earth; He gave to him, therefore, the keys of these two gates. We read:

"Jesus gives to Peter...the keys to the two principal gates of the Zodiac, which are the two solsticial points, the Zodiactal signs Cancer and Capricorn, called the Gates of the Sun. Through Cancer, or the 'Gate of Man', the soul descends upon earth, (to unite with the body), which is its spiritual death. Through Capricorn, the 'Gate of the Gods', it re-ascends up to heaven." (E. Valentia Straiton, *The Celestial Ship of the North*, Vol. II, p. 206).

In the Zodiac of Denderah, the sign Cancer is represented by a beetle, called in Egypt, the Scarab. The word "Scarab" means "only begotten"; it stands, therefore, for birth into incarnation, or — in relation to the aspirant — for the new birth. The month of June, in ancient Egypt was called "meore", which again means "rebirth", and thus both the sign and the name hold steadily before us the thought of the taking of form and of coming into physical incarnation. In an ancient Zodiac in India, dated about 400 B.C., the sign is represented again by a beetle.

The Chinese called this sign "The Red Bird", for red is the symbol of desire, and the bird is the symbol of that flashing forth into incarnation and of appearance in time and space. The bird appears quite frequently in the Zodiac and in ancient mythological stories, Hamsa, the Bird of the Hindu tradition, "The Bird out of Time and Space", stands equally for the manifestation of God and of man. Out of the darkness flashes the bird and flies across the horizon in the light of the day, disappearing again into the darkness. Our word, "goose", comes from the same Sanskrit root, through the Icelandic, and when we say, "What a goose you are," we are really making a most esoteric affirmation; we are saying to another human being: "You are the bird out of time and space,— you are the soul taking form; you are God in incarnation!"

The Crab lives half on the earth, and half in the water. It is the sign, therefore, of the soul dwelling in the physical body, but predominantly living in the water, which is the symbol of the emotional, feeling nature.

65. Exoterically Cancer is ruled by the moon, which is always the mother of form, controlling the waters and the tides. Therefore, in this sign, the form is dominant, and constitutes a handicap. The crab builds its house or shell and carries it upon its back, and people born in this sign are always conscious of that which they have built; they are usually over-sensitive, over-emotional, ever seeking to hide away. The Cancer native is so sensitive that he is difficult to handle and so elusive, and sometimes so indefinite, that it is hard to understand him or to pin him down.

The Cardinal Cross

Cancer is one of the arms of the Cardinal Cross. One arm is Aries, the sign of beginning, of commencement, of subjective life, of the prenatal stage, or involution, and of the first step, either

towards form-taking, or towards spiritual liberation. A third arm of the Cross is Libra, the Balance, the choosing between, the beginning of the treading of the "narrow razor-edged Path," to which the Buddha so frequently refers. Capricorn the forth arm again is birth, the birth of the World Saviour, birth into the spiritual kingdom, birth out of the world of matter into the world of Being. Involution, incarnation, expression, and inspiration, are the four words that express the story of the Cardinal Cross in the heavens. [The cross of the Initiate].

The Stars

There are no bright stars in Cancer at all, no conspicuous or brilliant star, because Cancer is a sign of hiding, of retreat behind that which has been constructed. It is not a striking constellation. It is interesting to note that there is no Hebrew word for "crab". It was regarded as unclean and not mentioned. So is the material form regarded from the standpoint of spirit, and esotericists tell us that the physical body is not a principle. [The substitution of the Egyptian Sacred Scarab for the Crab seems a recognition of the quality of Cancer in its higher aspects when the native is an aspirant or disciple, for we go round the Zodiac many times.]

There are eighty-three stars in this sign, the brightest of which is of the third magnitude, and in the very centre of the constellation there is a cluster of stars, Praesepe, The Manger, called by modern astronomers, "The Beehive". The latter is a marvellous symbol of the collective organisation of the human family, and is one of the reasons why this is always regarded as a mass sign. In the mass, instinct rules; therefore, Cancer is the sign of instinct, of herd life, of mass reaction. It represents the subconscious mind, hereditary instinct, and the collective imagination. It stands, individually, for the totality of the life and the consciousness of the cells in the body, and of that instinctive, collective life, which is largely subconscious in man, but which always influences his physical body and, subjectively, his lower mind and emotional being.

The unevolved Cancer native is immersed in the mass; he is an unconscious part of the great Whole, and therein lies the problem; for the average Cancer person, as well as for the aspirant who is performing the labour of this sign, is subjected to the urge to lift himself up out of the mass to which he is held by his instinct, and to develop instead the intuition, which will enable him so to rise. This sign is sometimes called "The Coffin", by the Hebrews, because

it marks loss of identity, whilst the early Christians called it "The Grave of Lazarus", who was raised up from the dead. In these words, "coffin", "grave", "crab", and in the reference which we sometimes find to Cancer as "The Womb", we have the thought of hidden life, of a veiling form, of potentiality, and of that struggle with circumstances which will eventually produce, in Leo, the emergence of the individual and, in Capricorn, the birth of a World Saviour. Definitely, therefore, it portrays the struggle that goes on in the life of the aspirant so that instinct can give place eventually to intuition.

At-one-ment with Capricorn

It is interesting to contrast the two signs Cancer and Capricorn, for that which is indicated in Cancer, is consummated in Capricorn. Cancer represents the home, the mother. It is personal and emotional, whilst Capricorn represents the group which the unit consciously enters, and also "the father of all that IS". The gate of Cancer is entered through the process of transference out of the animal state of consciousness into the human, whilst the gate of Capricorn is entered through initiation. One is inevitable, subconscious, and potential; the other is self-initiated, self-conscious and potent. Cancer represents the mass form, the collective animal soul; Capricorn represents the group, the Universal Soul.

Cancer was originally called the birth month of Jesus. Capricorn is, as we know, the birth month of the Christ, and on the twenty-fifth of December, down the centuries the birth of the World Saviour has been celebrated; but in very ancient days, the birthday of the infant Sun gods was in Cancer. We are told:

"The birthday of the infant Jesus, being arbitrarily set by the priests, produces a serious discrepancy, as we are told he was born in a manger. The manger is found in the sign of the summer solstice, the constellation Cancer, which was called the Gate of the Sun, through which souls were said to descend from their heavenly home to earth, just as at the winter solstice in December, they were said to return to their heavenly or celestial home, the constellation Capricorn, the other Gate of the Sun. Capricorn was the sign from which Sun-gods were said to be born at the winter solstice and made sacred to the Sons of Light." (E. Valentia Straiton, *The Celestial Ship of the North*, Vol. II, p. 205).

Symbols

The astrological symbol for the sign Cancer has no relation at all to the Crab. It is composed of two 'asses' tails, and these again link up the gospel story with the story of the manger. In connection with the birth of Jesus two asses appear — the one on which the Virgin rode down to Bethlehem, prior to the birth, and the other on which she rode to Egypt, after the birth. Close to the sign Cancer are two bright stars, one called *Asellus Borealis*, or the Northern Ass, and the other, *Asellus Australis*, or the Southern Ass. [There is also the third time, when Christ rode into Jerusalem during his brief moment of triumph on Palm Sunday seated on the back of an ass, a symbol of patience and humility, the crown jewels of greatness. So do not decry this symbol.]

Someone has used the following words to express the cadence of Cancer when first entered: "A sorrowful little voice underground, a low, half-captured, half-evasive melody."

Not yet has the work been consummated. All that is to be heard is the note of possible achievement. All that is to be found is a deep inner urge and discontent which gradually becomes so strong that it lifts the hidden, struggling individual out of his environment of stabilised world condition and makes him the earnest aspirant who knows no rest until he has emerged out of the water and climbed steadily on until he finds himself on the summit of the Mount in Capricorn — the birth not the consummation of the World Saviour. [Christ was born in Capricorn, fulfilled the law under Saturn, initiated the era of intelligent brotherhood under Venus, and is the perfect example of the Capricorn initiate, who becomes the World Server in Aquarius; and the World Saviour in Pisces. Cancer admits the soul into the world centre which we call Humanity. Capricorn admits the soul into conscious participation in the life of that world centre which we call the Hierarchy." *Esoteric Astrology*, p. 168.]

The Three Symbolic Constellations

Jesus is often called the Good Shepherd, and He has been depicted many times as the shepherd leading his sheep. The thought of the sheepfold has been closely associated in the minds of people with Christ. Connected with the sign Cancer are three constellations: *Ursa Major*, *Ursa Minor* and *Argo*. The common Occidental name for the two former is the Great Bear and the Little Bear, but it is

one of the mysteries of astronomy as to how the name "bear" came to be associated with either of these groups of stars, for in the Chaldean, Persian, Indian and Egyptian Zodiacs, no bear is found. The name most commonly used is that of "The Sheepfold", or "The Flock of Sheep", and an analysis of the Hebrew and Arabic names for the stars found in these constellations will be found to prove the fact that the ancient names signify "The Lesser Flock", "The Sheepfold", "The Sheep", and "The Ship". In the thirty-fourth chapter of Ezekiel and in the tenth chapter of St. John, is much that has reference to these constellations.

Ursa Minor is famous because the brightest star in it is the Pole Star, the North Star. In the symbolism of these two constellations we have held before us the thought of the mass or group, which is the significant influence of the work carried forward in the sign Cancer, and in the symbolism of the North Star we have the thought of a lode star, a magnetic attraction, which guides the pilgrim back home. Many esotericists hold the belief that the human family, the fourth kingdom in nature, gradually came into being during the two thousand years, approximately, when our sun was in Cancer.

The thought of a mass of animals, of set boundaries within which these sheep or animals were confined, and the thought of a magnetic centre of attraction, are symbolically portrayed for us also in the Masonic tradition. In Kircher's Egyptian Planisphere Argo is represented by two galleys (as we have two sheepfolds), whose prows are surmounted by rams' heads, and the stern of one of them ends in a fish's tail. Note, therefore, how we have here held pictorially in front of us the consummation in Capricorn, wherein the goat scales the mountain top. We also have the portrayal of that greater cycle which includes the progress of the soul from Cancer to Capricorn, but which begins in Aries, the Ram, and ends in Pisces, the Fishes. A close analysis of the symbolism of the zodiacal signs deepens in one the strong conviction of the eternal picturing of truth and the constant holding before our eyes of the story of the evolution of matter in form, of consciousness, of spirit and of life.

Argo stretches all the way from Cancer to Capricorn and is one of the largest of the constellations. It has in it sixty-four stars, of which the brightest is Canopus. Its symbolism, therefore, covers the life of the aspirant from the time he takes incarnation until he has reached his goal. We use the word "ship" quite frequently

in a symbolic sense, speaking of the "ship of state", the "ship of salvation", and conveying ever the idea of security, of progress, and of the achieving of a way out, of the making of a journey and of the carrying of a vast crowd of pilgrims in search of a golden treasure or a new and freer home.

The pilgrims are equipped with instinct, and as they pass through the various constellations covered by this immense sign, that instinct demonstrates as intellect in a human being as he develops self-consciousness and emerges from out the purely animal stage, until the time comes when, having progressed around and around the Zodiac, the aspirant finds himself again in Cancer, faced with the problem that instigated the fourth labour of Hercules. This is the problem of finding that elusive, sensitive, and deeply occult — or hidden — spiritual intuition which will guide the aspirant in his now lonely journey; he is no longer identified and lost in the mass; he is no longer one of the sheep, safely guarded in the sheepfold; he is no longer one of the great herd of emigrants, but he has emerged out of the mass and has started on the lonely way of all disciples. Then he treads the path of tribulation, of test and trial, wrestling by himself as an individual, from Leo to Capricorn, until the time comes when, with the aid of instinct, intellect and intuition, and driven by the urge of the Christ Life, he again merges himself with the mass and becomes identified with the group. He then becomes the World Server in Aquarius and has no sense of separateness.

The Lesson of the Labour

We have seen that the hind or doe, for which Hercules sought, was sacred to Artemis, the Moon, but was also claimed by Diana, the Huntress of the Heavens, and by Apollo, the Sun God. One of the things that is often forgotten by students of psychology and those who probe the unfolding consciousness of man, is the fact that there are no sharp distinctions between the various aspects of man's nature, but that all are phases of one Reality. The words instinct, intellect and intuition, are but varying aspects of consciousness and of response to environment and to the world in which the human being finds himself. Man is an animal, and in company with the animal, he possesses the quality of instinct and of instinctual response to his environment. Instinct is the consciousness of the form and of the cell life, the mode of awareness of the form, and, therefore, Artemis, the Moon, who rules over the form, claims the Sacred Hind. In its own place, animal instinct is as divine as those other qualities which we regard as more strictly spiritual.

But man is also a human being; he is rational; he can analyse, criticise, and he possesses that something which we call the mind, and that faculty of intellectual perception and response, which differentiates him from the animal, which opens up to him a new field of awareness, but which is, nevertheless, but an extension of his response apparatus and the development of the instinct into intellect. Through the one he becomes aware of the world of physical contacts and of emotional conditions; through the other he becomes aware of the world of thought and of ideas and thus is a human being. When he has reached that stage of intelligent and instinctual awareness, then "Eurystheus" indicates to him that there is another world of which he can become equally aware, but which has its own method of contact and its own response apparatus.

Diana, the Huntress, claimed the doe, because to her the doe is the intellect and the man is the great seeker, the great hunter before the Lord. But the doe had another and more elusive form, and for this Hercules, the aspirant, sought. For a life cycle, we are told, he hunted. It was not the doe, the instinct, for which he looked; it was not the doe, the intellect, that was the object of his search. It was something else, and for this he spent a life cycle hunting. Finally, we read, he captured it and carried it into the Temple, where it was claimed by the Sun God who in the doe recognised the spiritual intuition, that extension of consciousness, that highly developed sense of awareness, which gives to the disciple a vision of new fields of contact and opens up for him a new world of being. We are told that the battle is still going on between Apollo, the Sun God, who knew that the doe was the intuition, Diana, Huntress of the Heavens, who knew it was intellect, and Artemis, the Moon, who thought that it was only instinct. Both goddess claimants had a point and the problem of all disciples is to use the instinct correctly, in its right place, and in its proper way. He must learn to use the intellect under the influence of Diana, the Huntress, daughter of the Sun, and through it become en rapport with the world of human ideas and research. He must learn to carry that capacity of his into the Temple of the Lord and there to see it transmuted into intuition, and through the intuition become aware of the things of spirit and of those spiritual realities which neither instinct nor intellect can reveal to him. [And again and again the sons of men, who are also Sons of God, must recapture these spiritual realities — upon the Endless Way.]

*The United Nations—An Assessment**

Since that day in 1945, when the sands of New Mexico were first seared by the hidden fires of matter, the emergence of a truly world society has become indispensable to human survival. In the blinding flash of an instant the old game was over. Old style nationalism, and power politics, and the continuation of the historical traditions they represent, were forever out-dated. The great jump from the chemical into the nuclear age was irreversible, and the players were soon to hold identical hands. Whatever opportunity might otherwise have remained at the conclusion of World War II for the more gradual and more comfortable evolution of a stable world order, was swept away by the birth of the Atomic Age. Few were the wise who knew it then, though an anxious decade has finally borne the lesson home.

The United Nations is a factor of paramount importance in this contemporary world scene. In a time of rapid change, when the truisms of one moment have to be abandoned in the next, and of small crises circumscribed by larger ones, the U.N. is assisting in the emergence of a world society. With all its problems and its limitations, it is the major and most hopeful agency for this emergence. For this reason there is justification for devoting an entire issue of this Bulletin to an appreciation of its work.

There are additional reasons. The United Nations has been severely tested by recent events. It is subject, as are all organisations, to the processes of change and its functions are developing. It needs understanding and sympathetic, but not uncritical, support. There are all too few publications which give a broad appreciation and assessment of significances on which such an understanding can be based. The materials produced by the United Nations itself in ample quantity and of the highest quality, scrupulously avoid interpretive writing which could be construed as propaganda on its own behalf. Popular judgments, for and against, are rather uniformly unsubstantive, and even scholarly works appear to measure the

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United Nations in terms of the traditions of the past rather than against the needs of the future.

We therefore venture an interpretive account and assessment of significances of a developing United Nations against the background of a changing world. A fully adequate account would require a book at least, but the following pages will have served their purpose if they assist a measure of clear thinking and understanding on the United Nations, its problems and its development.

Two major themes run through the contributed articles. First, the fact of world interdependence; and second, the lack of an equivalent social responsibility at world level. The inevitable and inescapable community of fate of all mankind means that every national government now bears responsibility to all humanity, and not merely to its own people. This we recognise in theory at least, but rare is the nation that can stand up to the acid test of consistently subordinating national interest to world interest.

However theatrical it sounds, humanity stands at a cross roads; one in which the easy decision would be the fatal one: to remain a globe of warring tribes that seek to resolve questions of conflicting self-interest by applying the "ultimate sanction" of resort to war. Or men may choose the difficult path: one of endless adjustment and true compromise; one of gradual and painfully wrought development of a global sense of responsibility in which the Ptolemaic ideas of national self-interest give way to the heliocentric views attendant upon a responsible and adult adjustment to world community life.

Man by his own efforts and progress has brought himself to judgment, and in this fact lies tremendous cause for hope. The United Nations represents the prime means at hand to assist in the difficult transition to a New Age. Fortunately men were wise enough to create the United Nations. Now they must be wise enough to use it. But most of all they must be wise enough to work for the common interest lest Armageddon come by night. Is this asking too much of "human nature"? Certainly never in recorded history have alternatives of such immense divergence faced mankind, and never so starkly.



Quality and Meaning

By
Colby Dorris Dam

"We must grasp the fact that the world of appearances is energized by and vibrating to the world of qualities or values, which world, in its turn, is energized by or vibrating to the world of purpose or of will."

A Treatise on the Seven Rays, Vol. I, pp. 42-43.

In the West the soul of the masses expresses itself through materialism. This is the world of appearances energized by wealth, physical beauty, physical sex, travel and all the sensational extravagances provided by technology plus a high standard of living. Today eye-appeal rules mass emotions and every product of industry, from breakfast foods to automobiles, is designed by experts in color, style and fashion. The result is a mass sensory refinement and aesthetic awareness which is gradually reflected unconsciously in the growth and expression of the human qualities. Through desire and attraction to sensory forms and excitements of every sort the standard of living stimulates emotions which, in turn, build physical intelligence expressed through business, financial and professional aptitudes.

This objective mind which created our scientific age was generated out of the physical senses in the laboratory. It has now penetrated somewhat the subtle structure of the atom; but it has hardly begun to penetrate the subtle nature of man. One reason is that the contemporary intellect has as yet no human synthesis. Therefore, neither science nor religion nor any type of current knowledge can deal with the whole human being. It is the field of the new esoteric psychology which throws a great, new light on the short perspectives of human faculties and illumines personality as a fragment of a universal, omni-present, planetary Life. The Tibetan states that this Life manifests through the seven rays of energy as follows:

"These seven rays are the seven streams of force issuing from a central energy after (in point of time) that vortex of energy had been set up . . . We find reference to the seven aeons and the seven emanations and to the life and nature of the seven 'Spirits which are before the Throne of God' in the writings of Plato and of all initiates who laid down in ancient times the basic propositions which have guided the human mentality down the ages . . . The

planes or manifested spheres of expression are influenced in manifestation in a numerical order:

Ray I.....	Will or Power.....	Plane of Divinity.
Ray II.....	Love-Wisdom.....	Plane of the Monad.
Ray III.....	Active Intelligence.....	Plane of Spirit, Atma.
Ray IV.....	Harmony.....	Plane of the Intuition.
Ray V.....	Concrete Knowledge.....	Mental Plane.
Ray VI.....	Devotion, Idealism.....	Astral Plane
Ray VII.....	Ceremonial Order.....	Physical Plane."

A Treatise on the Seven Rays, Vol. I, pp. 20 and 51.

Against this background the Tibetan presents humanity as life-quality-appearance. He mentions other trinities: spirit, soul, body; life, consciousness, form. Today mankind struggles blindly, under heavy pressures, to solve the riddle of the two worlds in which he lives—quality-appearance; human-nature; religion-science; values-facts. This means in every nation an intuitive effort by the thinking minority to expand the objective mind from the dense into the subtle world; to achieve the same working knowledge and application of the human qualities and values which have been demonstrated in the dense world of objective, sensory facts.

Therefore, the great service of the New Group of World Servers lies primarily in the conscious, planned, creative invocations of the higher potential aspects of human nature and their applications to human problems and needs. Some of these basic qualities are:

Altruism; aspiration; analysis; beauty; cooperation; courage; creativeness; devotion; dedication; detachment; efficiency; flexibility. Generosity; goodwill; gratitude; graciousness; harmlessness; humour; harmony; humility; integration; insight; imagination; intuition; integrity; inspiration; illumination; joy. Love; magnetism; patience; poise; rhythm; radiance; reticence; sacrifice; sincerity; simplicity; sensitivity; synthesis; spontaneity; serenity. Tolerance; unselfishness; understanding.

Within the illusions and glammers of the objective mind, the sensory emotions and animal instincts, these human qualities, which today are innate, represent the human soul, the Seven Divine Rays and the seeds of the coming Christ Consciousness. They are the link between the animal past and the immortal, transcendent future.

of mankind. The qualities of each person vary according to their Rays and stage of evolution.

People today, with rare exceptions, have no knowledge of the relation between subject and object which is personality. The objective sensory mind is conscious and articulate; but the qualitative, subjective intellect still operates through the emotional nature; it is therefore intuitive and largely inarticulate. Thus the immediate purpose of the soul is to raise the awareness and understanding of the human qualities from emotional levels to *conscious, reasoning, mental faculty*.

This is a fundamental objective of the aspirant and disciple. It is achieved only through the union of soul with personality—the fusion of quality and appearance on universal levels of awareness. This is group consciousness which recognizes the Rays as the universal Sources of the five energies which mankind represents: etheric, instinctive, astral, mental and intuitive. This is what the Tibetan means by the “fusion of quality and appearance.” This union establishes control of personality by the soul.

The soul on its own level is a planetary Ray and knows itself as a conscious, working part of the whole, planetary creative process. The soul transcends the duality of personal subject-object and lives in the world of universal meaning which underlies all appearances. The Tibetan expresses this transition as: quality-appearance; life-quality. The Master M. uses the dualities, subtle-dense; fiery-subtle.

In the small, dark world of human nature the contemporary intellect is so involved with sensory forms and objective reasoning that it has forgotten meaning. The objective mind is the servant of the subject, the soul. The *meaning* of facts is always fixed by the *qualities* of the subject. In human nature quality *is* meaning, and the *measure* of values. Quality is the *medium* by which thought and feeling are *related* to the facts of the senses. Quality is always subjective, super-sensory and metaphysical.

Spiritual service and leadership in every field are therefore founded on a capacity to see and understand the universal war in human nature between its two aspects: the qualities of the soul versus the appearances of the senses. When this fact is recognized by education, religion and the social sciences, a new cycle of human evolution will open. This is the inner vision of the Aquarian Age.

When the human qualities are freed from the prison of the objective mind, two things always happen: (1) they become universal instead of personal; (2) they fuse together in the subtle centers. The result of this expansion and fusion is illumination, light, wisdom, universal love and discovery of spiritual will. A clue to this great transition from quality-appearance to life-quality lies in the fact that "the egoic Ray of the Life which informs the human family is the fourth Ray and the personality ray is the fifth Ray . . . of concrete knowledge or science."

Therefore, the basic, present purpose of human evolution and the current world crisis is mental discrimination between quality and appearance which produces harmony between subject and object, the two worlds of human nature. The *result* of this harmony carries the soul into the great Second Ray (Love-Wisdom) where the human qualities are consciously synthesized into aspects of universal love.

Each person and group has three or four qualities which, according to their Rays, karma and personal responsibilities, they are striving, under soul pressure, to discover and consciously apply. The power of the soul always manifests through a subtle vision which sees and knows which Rays and qualities are needed (1) to restore balance to the organism; (2) to meet any personal or spiritual problem or situation. This is possible because quality is the relation between soul and personality; because human consciousness derives from the action of the Rays on the subtle centers in the body. Is it love or will or activity or intellect or harmony that are needed? The soul knows because it is the source of quality—the basis of all relations between subject and object. It is impossible to understand the present humanity until we realize that its dynamic materialism is an unconscious struggle to express quality in terms of appearances. It is an effort to establish an inner harmony through knowledge of the meaning of appearances.

Response to quality during *personal* evolution is objective, sensory and unconscious. The appearance of the *form* dominates on the instinctive, emotional and lower mental levels; quality *per se* is unknown. This covers the whole time-period of materialism in human evolution and carries through all types of *specialized* creative faculty. All this time the soul is unknown. Quality is merely unconscious or intuitive response to sensory appearances. Therefore unity, meaning, direction or purpose are not apparent in personal

experience. The persona (or masque) is an end in itself until the soul relates it to the Hierarchy, to mankind and nature. The personality has no universal meaning. It never can answer the basic questions: "What are you?" "Whence did you come?" "Why are you here?" "Where are you going?" "How will you arrive?" Thus man as a personality is isolated in time, space and form from the past, from the future, from the meaning of himself, from the direction of his experience, from his relation to the universal Order.

As the human qualities develop through his Rays they give *personal* meaning to experience. They integrate his two worlds: subject and object. They establish his identity. They create the values by which he thinks and feels. They delimit his frame of reference. Through many lives they translate his center of awareness from the dense world of appearances to the subtle world of meaning.

The struggle of mankind to understand and apply the meaning of quality is clarified by the diversity of the Ray Lives which play upon the human kingdom. The Rays hold the clue to the nature of the soul qualities which control the evolution of kingdoms, races, nations, groups and individuals. In order to approach the meaning of the Plan of the Hierarchy, we must recognize human events as expressions of the Rays of energy through which the Plan manifests itself on earth.



"When the right hand of the man of matter grasps the flower of life and plucks it for himself, the left hand remains in emptiness.

"When the right hand of the man of matter grasps the golden lotus of the soul, the left descends seeking the flower of life, though he seeks it not for selfish ends.

"When the right hand holds the golden lotus firm and the left hand grasps the flower of life, man finds himself to be the seven-leaved plant which flowers on earth and flowers before the Throne of God."

From an Ancient Scripture.

Reverence For Life

Reverence for Life, states Dr. Albert Schweitzer, is the basis of his philosophy.

Self-preservation is the first law of Nature, and its workings are perceptible in the lowliest form of living organisms. As the form evolves, the Life within the form is able to manifest on an ever higher level. The primordial instinct of concern for oneself broadens out and the individual becomes concerned for his family and all connected with him and his welfare. Later he is interested in his community and his tribe, in his nation and his race.

As the ages go by and the form evolves still further, the centres which are the channels for the flow of Life Force become more refined and more sensitive. A greater flow of Life Force is able to manifest, and we say that the entity has evolved. At a still further stage in development, the individual is awakened to an understanding of true Altruism and he is consumed with a burning desire to help others, no longer on the merely personal level, but on the broader level of the Universal. He begins to recognize that the All-Life flows through everything and that everything is a part of the All-Life, including himself. Good done to others is the same thing as good done to oneself, for oneself is a part of the other and all is indeed One, and a part of the One.

Reverence for Life is the broadest form of Altruism. The virtue of the primitive was self-preservation and the courage necessary to achieve it. In the more advanced entity, the virtue was devotion and sacrifice to offspring, friend and country. The truly advanced man dedicates his life to activities that promote the welfare of the race as a whole. In the enlightened individual, a true reverence for Life is the higher octave of the instinct of self-preservation — that virtue of the most primitive expression of Life — manifesting at its most exalted level. The circle has been completed, and on a higher octave and on a broader spiral shines forth the Illumined Soul who now understands that his life and Life is indeed the One Life.

K. Murray Scott



The Place of Effort in the Spiritual Life

By
Ezra Merrill

There is a paradox for anyone who strives for spiritual development believing that his real existence, his only true fulfilment, is in the eternal Soul. If ultimate reality is in the Soul, the Soul which continues to exist and to evolve through its progressive incarnations throughout the centuries, why does one take so much trouble to improve one's present life? The personality now living out this existence is significant only as a temporary sheath for the Soul, which quite independently pursues Its evolving experience. The Soul will continue Its way in time regardless of whether this incarnation is or is not propitious, but the quality of this one life time will not be lost and will condition the flow of the Soul's history.

It is implicit in nearly all spiritual teaching, exoteric and occult alike, that one must make a great effort in order to advance. The hard puritan virtues which are our tradition must be practised, and it is recognized that in spite of one's best efforts one will fail again and again. One must fortify oneself by ordering the whole life in such a way as to reinforce the intention to be good. Like an athlete preparing for a major test, one attends even to such matters as diet, recreation and sleep, and one will practise exercises in meditation and prayer. Indeed, Gerald Heard gave to an essay on the subject the revealing title, "Training for the Life of the Spirit".

One also finds, outside the field of spiritual endeavor, that our common folk culture, as reflected in popular drama and fiction and in our advertising, reveals uniformly a standard of duty, an obligation to improve oneself and a responsibility to make sacrifices in order to practise virtue. We are so accustomed to this moral imperative that it has become built into our emotions as conscience—a compulsion to be kind, sharing and honorable, and an anxious sense of guilt when we indulge ourselves. Ours is a moral society, and our morality calls for effort. How does one relate this effort to the effort demanded for specifically spiritual growth? Perhaps the "work" required in spiritual training merely reflects that our culture, especially here in the West, associates virtue generally with self-sacrifice and strenuous endeavor.

There is, of course, a point of view in the Orient that any spiritual effort is self-defeating; even more that the very concept is self

contradictory. Effort is a self conscious act of will exerted against opposition, and it entails a sacrifice of tranquility and ease. Thus effort is characteristic of the personality, which has its existence in the realm of imperfection and of maya, not of the Soul, which is outside the realm of opposites. Anything done with effort is done by the personality for its own purposes. Only when the personality is completely stilled is there an opportunity for the Soul to act. The Soul's action is completely intellectual, an insight, an illuminated understanding. The Soul *is* and the Soul *knows*. Only the personality exerts itself; only the personality labors for change, for movement, for the overcoming of a condition by its opposite. This is a point of view of Buddhism, dramatically taught in Zen and interpreted and persuasively advanced in the West by Alan Watts.

What then is the place of effort in the spiritual life? Obviously the question must be answered from the same point of view from which it is asked, which is that of an aspirant in the Western world. His is an individual problem, but there are undoubtedly many others with the same problem. One usually begins with strenuous exertion, with mighty efforts of training and discipline. But the more he learns about his real Self, the Soul, the greater is his doubt as to the value of all the trouble taken, all the commotion caused in the side show being run by the personality. What does one do?

The answer seems to me to be simply that as long as one is a personality, as long as one's consciousness is centered in the personality, one must live according to its terms and conditions. One begins conscious interest in spiritual growth as a *dissatisfied personality*. Usually one senses a distaste for the circumstances of his life—for the strain and worry, for the continued frustration of desire that is never fully satisfied, for loneliness, for fear of death, for the sense of imperfect, incomplete existence. An advanced student of the principles of spiritual growth can see in this condition the working of the Soul in the early stages of achieving independence and control of the personality. But the person who is undergoing the experience is still centered in the personality. These new interests and the unrest and longing which cause them are vital circumstances in his current existence, which is the existence of a personality. He has done well up until now following the best course indicated by his personality life. It has been a strenuous regime of schooling, of intelligent endeavor with discipline, directed toward achieving the pleasures and satisfactions of the personality. He will do well to continue in the same way; in fact the only alternative is total disorganization,

for he is still a personality. But now he must go further, even to the point finally of rejecting earlier goals. There need not be, indeed there must not be, in the process any attempt to jump out of the skin of his personality. The principle of the personality still governs. It is embraced in the point of view, "I have wants and desires which can only be fulfilled through disciplined effort, and I will to work for their attainment."

And so one is committed to growth through effort because one is a personality, and the Soul guides one's development through its influence upon the personality. But in this area, the sharp dichotomy of personality and Soul, the positing of opposites, is not entirely helpful. For purposes of elementary instruction it is doubtless necessary to define and differentiate, but in the business of living one cannot afford the luxury of such simplicity. One is dealing with his own consciousness of the circumstances of a here and now. As an aspirant his experience will partake largely of those qualities which, for convenience, we attribute to a so-called personality. At the same time, though, it will include some of the qualities normally associated with the so-called Soul. Actually he is in the center of a unique manifestation of Divinity Itself, a dynamic, purposeful incarnation, which sweeps him along in the fluid development of its evolving pattern. Curiously, and this is only one of many odd circumstances, he can if he wants make of himself an obstruction and create an eddy—for a while. But it will be only for a while, and if and when he knows "what is good for him", he will seek to move with the current rather than to hold out against it. He will follow the promptings which come in his heart, and so long as they indicate effort he will exert himself mightily and without let-up.

Probably there will come a time for him when the need for effort slacks off. We are told by the mystics that one moves from the outward exertion of good works to the mental effort of prayer, then to the abstraction of meditation, and finally to the effortless illumination of contemplation and a realization of the inescapable union which one has in fact belonged to all along without knowing it. One comes at last in awe and wonder to an experience of the Divine One in which all his experience is embraced. But first he must respond to the demand of the personality that he exert himself, to try by his own efforts to bring himself nearer to God.



"With Him I Want Not"

(Literal translation of the Twenty-Third Psalm from the Kiowa Indian Language, by Isabel Crawford.)

"The Great Father above, a Shepherd the same as, and I am His, and with Him I want not.

"He throws out to me a rope. The name of the rope is Love. He draws me and draws me to where the grass is green and the water not dangerous, and I eat and drink and lie down satisfied.

"Some days this soul of mine is very weak and falls down, but He raises it up again and draws me into the trails that are good. His name is Wonderful.

"Some time, it may be in a little time — it may be longer, and it may be a long, long time — I do not know. He will draw me into a place between the mountains. It is dark there, but I will not pull back and I will be afraid not, for it is there between those mountains that the Great Shepherd Chief will meet me, and that hunger I have felt in my heart all through this life will be satisfied.

"Sometimes the rope that is Love He makes into a whip, and He whips me and whips me. But afterward He gives me a staff to lean on. He spreads a table before me and puts upon it different kinds of food — buffalo meat, Chinamen's food, white men's food, and we all sit down and eat that which satisfies us.

"He puts His hand on my head and the tired feeling is gone. He fills my cup until it runs over.

"Now, what I have been telling you is true — I walk two ways not.

"These roads that are away ahead, good will stay with me all through this life, and afterward I will move to the Big Teepee and sit down with the Shepherd Chief forever."

*From the Pioneer page of the MORNING TRIBUNE,
Tampa, Florida.*



Instinctual Wisdom

By
Evelyn Swanepoel

Towards the end of last year Laurens van der Post* paid a long-expected visit to the Literary Club of Lewes, the County Town of Sussex, England. In a delightfully informal atmosphere he gave an unprepared talk, and recounted stories told to him by African natives. One of these stories was a folk-tale of particular interest because of its spiritual significance, and he explained how it was told to him when he was a boy by an old native woman — one of the many Africans who served in the family homestead on the big farm and wide grazing lands all around it. The family loved and cared for these native servants and workers, and this is the story told to the "young Baas" by the old woman:

An African Folk Story

Once there was a man who bought a herd of very good cows, and he expected to get a lot of milk from them. But he was very puzzled when he found that they had no milk when he came to milk them each morning. At last he decided to watch at night and find out who was stealing the milk from his cows. So one night he hid himself near the cows and then he saw a wonderful thing. Down from the sky, floating on shining silver threads, there came many beautiful maidens like angels, and they were laughing and singing softly as they touched the ground and began to milk his cows. But the man also noticed a curious thing about them—they each carried a basket, and he could not understand what this was for. For several nights he continued to hide and watch this marvellous thing, and at last he spoke to one of the beautiful maidens and made friends with her, and after a time she consented to marry him and mind his cows. But she said he must promise that, while she was away with his cows, he would *never open the basket she had brought with her*. He made this promise and they were married and lived very happily for some time.

Then one day the man caught sight of the basket in the corner of their hut while his wife was away milking the cows, and he began to feel curious about it. It seemed to him very silly that she had made him promise not to open it. She had also said that something terrible would happen if he broke his promise, and it seemed to him that this was very silly too, and so he opened the basket. *But he could see nothing at all inside it. The basket was empty.*

* Author of "A Bar of Shadow," reviewed in THE BEACON, December, 1956.

When his wife came back she glanced quickly towards the corner where the basket rested, and she seemed anxious. So the man began to joke and laugh about it, telling her he had opened it, and that there was nothing at all inside, and what was all the mystery about? Then his wife became very distressed and sad, and said that she would have to leave him and climb back into the sky because she could not stay with a man *who saw nothing in the basket*.

There the old woman's story ended, and Laurens van der Post, with an involuntary movement of his hands, was silent for a few moments. This brief silence was impressive and seemed to say more than words. It suggested the fullness of the seeming void, and the reality of the intangible. The materialist sees nothing where there is much, and through blindness of mind turns away spiritual influence.

All this was expressed in the ageless art and wisdom of a primitive folk-story told by an old African woman without any crude underlining of what the ready mind can perceive without words. This story confirms some words in a recent radio broadcast: "The African people have a direct apprehension of spiritual truth."

But there is another point of interest connected with this African folk-story. It recalls other stories with similar meaning from other parts of the world and among other races. The details and symbolism differ but the meaning is the same, for very long ago in the infancy of humanity, and through the growing ages, the deeper realities were planted among the people in different parts of the world by great spiritual Teachers. So the teaching was preserved in the primitive, the simple and the familiar, as well as in the grandeur of world religions, legends, Masonry, the Mysteries, the Sphinx, the Great Pyramid

One of these similar folk-stories might therefore be added here. It comes from the region of Lake Baikal, that mysterious, mountain-girt inland sea of southern Siberia near the borders of Mongolia. There the Buryat Mongolians have a story about the origin of one of their tribes said to be descended from a water-baby, a boy called *Khoridai*.

A Manchurian Swan Legend

One day Khoridai saw some beautiful swans near an island in Lake Baikal, and he quickly seized one of them because he recog-

nised her as a Heavenly Princess in the form of a swan. Having seized her, he took away her beautiful white swan-garment and hid it where she could not find it. Then they were married and lived in human forms. So they stayed for many years and had many children.

But Khoridai's wife, growing old and tired, longed for her swan garment which her husband had hidden long ago. So one day, she persuaded him to give it back to her, and, radiant and beautiful once more in her swan-shape, she asked her husband to look at her and see how beautiful she had become. But through the long years Khoridai had changed. He could no longer see with the eye of understanding, and he no longer recognised the Heavenly Princess in a swan's form. He saw only an old woman, and replied: "You'll never be beautiful again, you are only an old hag!" Spreading her wings the Heavenly Princess called out: "Farewell! I am of heavenly birth and you have forgotten. I must go away because you are blinded by your mortal form." Then she flew upwards into the sky and away across the Lake, and ever since those days the Buryat descendants of Khoridai never hunt swans.

Witness to God Immanent

In both stories we find the theme of human blindness contrasted with subjective reality, and it is interesting to recall that the people of Finland are descended from the Mongolians who invaded the west in the early and middle centuries of this era. Therefore, it is not surprising to find a hint of the Baikal folk-story in the great Finnish Epic—*Kalevala*:

"A beauteous daughter of the Ether
Passed for ages her existence
In the great expanse of heaven . . .
Ere her first-born was delivered,
Ere a beauteous swan descending
Hastens towards the Water-Mother . . ."

Many books have been written, and many more could be written about the symbolism of animals in legends and folk-stories, but perhaps the cow and the swan are among the most universal and best known. The cow always symbolises the prolific qualities of nature and the earth itself, and is regarded as a sacred animal in India up to the present day. It was also one of the symbols of Isis in ancient Egypt, an early colony of Atlantis. And what more natural than to find it further south also, and in that part of the vast African

continent said to be the last remnant of the Lemurian land-mass whose inhabitants were the first human race—"men of the earth, earthy."

The cow in the African folk-story seems to symbolise the stage of the teaching, to "date" the story, as it were. But the symbol of the basket stands for the ageless truth that all form is but the outer effect of an inner cause and intangible energy. For that very early race this was probably the first lesson for them to grasp,—the immanence of a divine Life in nature, the reality of unseen energies behind the seen. And so the lesson is embedded in the folk-consciousness of the Africans through the ages, and carried by them (for how long we cannot guess) until it comes to us today in the folk-story told by an old African woman.

Three Key Thoughts

As for the humanity of that very early race, so on a higher turn of the spiral of human development the first recognition for all aspirants is expressed in the *Foreword* to "The Labours of Hercules" published in THE BEACON, February, 1957. There we read:

"*Nature expresses invisible energies through visible forms.* Back of the objective world of phenomena, human and solar, small or great, organic or inorganic, lies a subjective world of forces which is responsible for the outer form . . . everything outer and tangible is a symbol of inner creative forces and it is this idea that underlies all symbology . . ."

The swan symbol of the more northern regions, the bird of earth, water *and* air, tells of the further stage in the drama of human evolution. From one point of view it is very occult, but from another it tells of the mystic development of the more spiritually progressed Atlanteans and, in the present Aryan race, of emerging mind and esoteric understanding. In folk-tales of central Europe, in the Teutonic epic of *Lohengrin*, the Finnish *Kalevala* and in many legends the swan symbol appears. So man of the prolific earth ascends in consciousness and becomes aware of his true spiritual nature—the *divinity within*—symbolised by the bird of the sky and air, water and earth, epitomising the relation of Spirit, and matter, of Soul and body and again this is expressed in the second key thought in the *Foreword* to the "Labours of Hercules":

"*The conception of a concealed Deity lies at the heart of all religions.* This is the mystic realisation and the object of the search that humanity has carried on down the ages . . ."

There our thoughts on the two folk-stories end, but the third key-thought in the Hercules Foreword suggests the blending of the two stages of the folk-tales. In the more spiritually advanced aspirants of today there is recognition of divinity in nature and in man as ONE BEING—the third key thought says:

“ . . . self-awareness when truly developed enables a man to discover that the concealed Deity in the universe is identical in nature . . . with the concealed Deity within himself . . . ”

Thus the occult and the mystic ways meet, and the more balanced and integrated man stands forth. The aspirant can then become the useful disciple and server of his fellow men. Without fear or discouragement he follows in the great struggles—and victories—of Hercules.

“ Guard us, O thou kind Creator,
Guard us, Jumala most gracious — . . .

Grant us now thy aid eternal,
Be our ever-faithful guardian,
That no child be taken from us,
That no mother's child shall wander
From the Path of the Creator
Which by Jumala was fashioned . . . ”

Then the hero Lemminkainen,—
He the fearless Kaukomieli,—
From his cares he made him horses,
Courser strong he made from trouble,
Reins from evil days he fashioned,
Saddle from his secret sorrow.

Then his horse's back he mounted,
And he rode upon his journey . . . ”

A passage from the Finnish Epic Kalevala which sums up the labours of Lemminkainen and illustrates the similarity between this Northern legend and the Hercules Myth.

Diana versus Artemis

Editorial

This is an intimate talk with the reader, to spare him, in this one case, the mental anxiety of our own struggles through the Zodiac with Hercules!

The statements in The Myth regarding Cancer (page 112) concerning these two goddesses probably completely confuse you. They did us. Who has not always thought that they were both goddesses of the moon; huntresses, Diana being the Roman name for the Greek Artemis? Is there a confusion, a transposition here in the writing down? Since when was Diana, the "daughter of the Sun", superior to Artemis, her prototype?

Much searching and pondering followed. At length we looked in the Century Dictionary of Names. A long paragraph on Artemis only confused us further — straight Greek mythology. And then the very last line read: "She (Artemis) was identified by the Romans with their Diana *an original Italian deity*."

Even then the distinction did not dawn at once. But light broke. Then Diana of the myth, as stated by the Tibetan, is the original *Italian deity, antedating the Diana of the Roman Empire*.

This gives you a glimpse of what goes on behind the Iron Curtain of the editor as we labour with the Hercules story, and with the incompleting manuscript by A. A. B. now over twenty years old. There are many hairline decisions to be made. It is not meant that the reader should not question, for many including the editor, may indeed make mistakes, or a questionable decision. But after some thirty years of pondering the writing of the Tibetan and Mrs. Bailey we are increasingly wary of changing the copy. We have always found, at long last, that our knowledge fell short of his Wisdom; that always the depth, height and breadth of his concept far outstripped our knowledge. Still, all should question, but humbly, as the outcome is apt to be merely for our growth in comprehension, rather than the finding any error in the Teaching.

Anne Pierce



Universalisation

Astrology comes down to us with a tradition, one which bears the impress of past honour, of a respect and reverence totally unaccountable in light of its known history. I shall assume that Astrology acquired this eminence not on account of its baser or more personal uses, but by reason of its known correspondence with the deeper things of life, through the understanding of which it was and is possible to make the circle of life somewhat more intelligible, to put things in their places, to move through life, henceforth, not as through an impenetrable jungle, pathless, inhabited by monsters or shadowy terrors, but as through a charted territory, knowing by the passing scene where one was and whither going. We have used the heavens, hitherto, as our guide and touchstone; we shall cling to their teaching for the remainder of our journey. In them we have, at least, an unprejudiced plan, serving the ends of no man, of no organization, of no vested interest — serving the Universal

The revelation of the heavens then, may be to many a source of wonderment, only. To us it must become in some sense articulate, intelligible, mandatory, just as it did to Moses, Ezekiel and John. It has not lost its revelatory power; God is speaking today as He always spake. There are many great words that He may use, words difficult of interpretation, not to be found in dictionaries, not to be solved by Rosetta stones. Among them, however, is one not to be misunderstood, one accessible to all, one so patiently repeated, so insistently emphasized, now whispered, now thundered, as almost to constitute the leading motif in a celestial symphony. It is breathed by the winds of the summit, it reverberates in the clefts of the mountains, roars in the hurricane, splashes in the down-pour; the Sun blazes it, the Moon reflects it with her quieter light, the stars twinkle it like distant signal towers, they write it in sparkling patterns on the roof of the heavenly vault, it is the burden of the song of the morning stars, the sunrise flashes it from peak to peak; it is not to be evaded, can not but be heard, seen, felt, and there is one place only where its voice does not penetrate; in the valley where humanity clamours and clashes, where the roar of his petty strife outhowls the tempest, and the smoke of his aggressive fire renews the ancient wrack, blotting out Sun and sky, plunging the world backward into volcanic gloom. And that Word, translated, means Liberation through the sacrifice of Self. I have called it "Universalisation".

*The Zodiac: A Life Epitome, by Walter H. Sampson.
The Blackfriars Press, London, 1928.*

“The Cup is God’s”

HERMES: This is, O Tat, the Gnosis of the Mind, Vision of things Divine; God-knowledge is it, for the Cup is God’s. . . .

It is not possible, my son, to give thyself to both — I mean to things that perish and to things divine. For seeing that existing things are twain, Body and Bodiless, in which the perishing and the divine are understood, the man who hath the will to choose is left the choice of one or other; for it can never be the twain should meet. And to those souls to whom the choice is left, the waning of the one causes the other growth to show itself. . . .

Thou seest, son, how many are the bodies through which we have to pass . . . how vast the systems of the star-courses [through which our Path doth lie] to hasten to the One and Only God. . . .

It is very hard to leave the things we have grown used to, which meet our gaze on every side. . . . Appearances delight us, whereas things that appear not make their believing hard.

Now evils are the more apparent things, whereas the Good can never show itself unto the eyes, for It hath neither form nor figure. . . .

And now, O Tat, God’s Image [The Universal Cosmos or Monad] hath been sketched for thee, as far as it can be; and if thou wilt attentively dwell on it and observe it with thy heart’s eyes, believe me, son, thou’lt find the Path that leads above; nay, that Image shall become thy Guide itself, because the Sight [Divine] hath this peculiar [charm], it holdeth fast and draweth unto it those who succeed in opening their eyes, just as, they say, the magnet [draweth] iron.

*Thrice Greatest Hermes, by G. R. S. Mead,
page 88 et seq. John M. Watkins, London.*